



# MILLENNIAL STAR

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# Millennial STAR

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*Cover photo of President Selvoy J. Boyer and Diana Rock by Ivor Sharp*

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# FOLLOW THE LEADER

BY PRESIDENT T. BOWRING WOODBURY

WHEN we were children, we played a game called "Follow the Leader." One would lead out and the rest would follow in the exact manner, to the exact place, in the exact way that the leader led.

Now, as grown children, we still follow the leader, wherever, whenever, however we are led.

There is no church in the world, in my opinion, that places as much emphasis on leadership as the Church of Jesus Christ of Latter-day Saints. The whole Church programme of activity and service has leadership as its goal.

"And God saw these souls that they were good, and He stood in the midst of them, and He said: "These will I make my rulers (leaders)." Just as we were foreordained to be Children of Israel, so were we foreordained to be the "leavening influence," or the leaders to this generation. The Lord placed us in the very country we find ourselves, at the very time we live, for the very elect purpose of being leaders in the kingdom of God.

Nothing is as sad as the parable of the prodigal son, who spent his inheritance and forgot his noble calling. And nothing is as misspent as a foreordained Child of Israel not taking his rightful place of leadership in his own country where he was especially placed by the Lord.

We read in Deuteronomy :

*"When the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the Children of Israel."*

The Lord wanted to have His leaders in the proper proportion to lead each

nation and to be a leavening, elevating and uplifting influence to all of His children.

I am persuaded in my humble judgment that Children of Israel who take their placement in their own hands and emigrate from a choice land where the Lord has placed them, that they might be leaders unto their own people, will have to account for their misspent inheritance. The Prophet Joseph Smith said :

*"Men not infrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account."*

So the day will not only be one of judgment, but one of accounting for what we did with our foreordained opportunities and callings.

Because of the emigration of leaders since the building of the London Temple was announced, we remain in the "pioneering" stage in the British Isles. Districts are far-flung, because of a lack of membership. Branches are small and transportation difficult.

None of this would have been the case had the Saints listened to counsel and stayed in their foreordained place to build the kingdom. We would have had buildings and compact districts with easy travel. The days of hardship would not have been prolonged over generations and we would be living in a time of leadership and organisation. Local brethren and sisters, foreordained to leadership in the kingdom, would be standing in their rightful places, rather than young missionaries from America or inexperienced brethren

*(continued on page 123)*

# Awake, Awake, Put

BY ALBERT W. POPE. *Since last August, Elder Pope has served as British Mission secretary. His degree in Mathematics and his vocational and forces experience qualified him well for the position. But even more important are his spirituality, his devotion to his Father in heaven and his great desire to serve. He is making a significant contribution to the growth of the British Mission; and I regard him as one of the most outstanding young men with whom it has been my privilege to associate.—T. B. W.*



THE Lord has promised that He will hasten His work.<sup>1</sup> He has told us in several places that in the latter days His work “. . . shall be cut short in righteousness . . .”<sup>2</sup>

How will His work be hastened in the last days? In each dispensation of the Gospel a spirit of gathering has come upon the House of Israel. The first command of this dispensation concerning gathering was received in the presence of six elders at Fayette, New York, in September, 1830.<sup>3</sup> Under the influence of this command the members of the Church began to gather together, that they could unite their strength and develop a strong central core for the Church. It was not until 1836 that the keys of the gathering were delivered to Joseph Smith by Moses.<sup>4</sup> All of this was in keeping with the words of the Lord that His “. . . doctrine shall drop as the rain, . . .”<sup>5</sup> and would come “precept upon precept; line upon line; here a little and there a little.”<sup>6</sup> After the keys of gathering were delivered, the Lord proceeded to open Joseph’s mind

to the manner in which the gathering would take place in the last days.

Even as ancient Israel was conceived as a great tent or canopy held in position by cords and stakes,<sup>7</sup> able to expand indefinitely, so is the Church in this dispensation compared to a tent. The centre stake of the canopy is the Church headquarters, eventually to be moved to Jackson County, Missouri. However, there will be many stakes to hold the canopy firm and make it strong. We are told in modern revelation that the Church must increase, that “. . . her borders must be enlarged.”<sup>8</sup> This means that the cords and stakes must be strengthened and new stakes organised to make the canopy of the Church strong that it might be an ensign to the nations.

The Lord explained that in this dispensation the Saints were to gather into one place at first. This was necessary to create a strong nucleus of Israel to begin this dispensation. After the centre stake or headquarters of the Church is filled by the gathering of the Saints, then, the Lord explains, “I



# on Thy Strength!

have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.”<sup>9</sup>

Through an apostle of the Lord in 1948 we have been cautioned that the keys of gathering reside in the First Presidency of the Church, and that they will be the ones to appoint the places for gathering; that we should not be moved nor disturbed about gathering, but should keep our eyes on the First Presidency for instructions as to where and when to gather.<sup>10</sup> Last year 21 new stakes were organised under its direction. In the January *Star* the First Presidency reported that “It is noteworthy that seven of these new stakes have been formed in the mission fields in areas remote from large centres of Church membership.”<sup>11</sup>

The organisation of these and other stakes are for gathering of the elect of God, who harden not their hearts to the Gospel message. All of this is in preparation of the great events to come. The Lord has told us that we should

*“arise and shine forth, that thy light may be a standard for the nations; and that the gathering together upon the land of Zion, and upon her stakes may be for a defence, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.”*<sup>12</sup>

After the early Saints constructed a temple so the laws for the building of Zion might be given, the Lord said that “other places should be appointed for stakes in the regions round about, as they shall be manifested unto my servant Joseph, from time to time.”<sup>13</sup>

And so from Joseph Smith to the present Prophet of the Church the Lord has revealed from time to time location of stakes for the gathering of the people, that they might prepare for the storm which is to come. The fact that seven of the newly organised stakes of last year are located in distant lands from Church headquarters seems to fulfil Isaiah’s prophecy that “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.”<sup>14</sup>

In explaining Isaiah’s command to “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean”<sup>15</sup>

Joseph Smith said that

*“He (Isaiah) had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion has a*

*right to by lineage; also to return to that power which she had lost.”<sup>16</sup>*

In order to obtain the fullness of the priesthood, it is necessary to go to the House of the Lord and receive the holy endowment. There we are taught the law that must be obeyed in order to establish Zion or one of her stakes. There we can assist in the redemption of Israel, both the living and the dead. Before a stake of Zion could be organised here it was necessary for a temple to be built so that the members of the Church might fulfil their obligations to the Lord<sup>17</sup> and so that the people could receive the laws upon which Zion is built.

In a conference of the Church in 1844 Joseph Smith told for the first time how the Lord would cut short His work in righteousness in the last few days by building numerous stakes throughout the world for the gathering of the righteous and for the way for people to consecrate themselves to the Lord and the building up of His kingdom. He also pointed out at that conference that the building up of stakes of Zion could only come after a temple had been prepared so that the people could receive the higher ordinances of the gospel essential to exaltation in the celestial kingdom.

*“I have received instructions from the Lord that from henceforth wherever the elders of Israel shall build up churches and branches unto the Lord . . . there shall be a stake of Zion . . . It is a glorious proclamation and I have reserved it to the last, and designed it to be understood that this work shall commence after the washings, anointings, and endowments have been performed.”<sup>18</sup>*

And so it is that through the organisation of numerous stakes throughout the world that the Lord will hasten his work in this last day. Only in our

day when communications are so vastly improved over those of previous dispensations could this grand and glorious plan of gathering work. Each stake is an integral part of Zion. Stephen L. Richards tells us that “every stake is created by and derives its authority from the central organization in Zion, and every stake is part and parcel of that great society of the ‘pure in heart,’ which also is Zion.”<sup>19</sup>

Let us add our prayers to that of Joseph Smith, when he dedicated the Kirtland Temple and said in part.

*“We ask thee to appoint unto Zion other stakes besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness.”<sup>20</sup>*

Let us pray for a stake of Zion here, that we may be gathered into it and prepare ourselves for the storm that is to come. A great plan has been given to the leaders of this mission designed to prepare this people for stakehood. Many changes in procedure will come about, and much diligent work will be required by everyone. Let us remain in this place and labour faithfully, that in this New Era stakes might be organised here and Zion established on this soil.

<sup>1</sup> Doctrine and Covenants 88:73.

<sup>2</sup> Doctrine and Covenants 84:97, 52:11; Romans 9:28.

<sup>3</sup> Doctrine and Covenants 29:7.

<sup>4</sup> Doctrine and Covenants 110:11.

<sup>5</sup> Deuteronomy 32:2.

<sup>6</sup> Doctrine and Covenants 98:12; Isaiah 28:10.

<sup>7</sup> Isaiah 33:20, 54:2.

<sup>8</sup> Doctrine and Covenants 82:14.

<sup>9</sup> Doctrine and Covenants 101:21.

<sup>10</sup> Conference Report, April, 1948, p. 55.

<sup>11</sup> Millennial Star, Vol. 121, No. 1, p. 1.

<sup>12</sup> Doctrine and Covenants 115:5-6.

<sup>13</sup> Doctrine and Covenants 115:18.

<sup>14</sup> Isaiah 37:6.

<sup>15</sup> Isaiah 52:1.

<sup>16</sup> Doctrine and Covenants 113:8-9.

<sup>17</sup> Doctrine and Covenants 101:22-23.

<sup>18</sup> History of the Church, Vol. 6, p. 319.

<sup>19</sup> The Church News, Jan. 31, 1959, p. 3.

<sup>20</sup> Doctrine and Covenants 109:59.

I HAVE a conviction that the basic principles of leadership hold in religious circles quite as they do in secular realms. The suggestions that follow are a little homely, but they have come from men who have achieved. They are from sales managers and plant superintendents, crew foremen in a work-a-day world; and they smack a little of the earth. They are couched in terms of the shop and the field; they are in the language of men who earn their bread by the sweat of their faces.

These five suggestions which have been given me have been translated into ideas for leadership. They take you as you are and bid you to aspire to be stronger tomorrow than you are today :

1. You gotta know your stuff.
2. You gotta understand people.
3. You gotta spread a contagion.
4. You gotta see through today to tomorrow.
5. You gotta have help.

Please pardon the word "gotta." It isn't in the dictionary, but it carries with it a kind of compulsion for those who would achieve.

#### YOU GOTTA KNOW YOUR STUFF

The man who said that was for 20 years the leading salesman in our organisation, and he said there is no substitute for it. To be equipped, to know what to do, a leader must be familiar with a wealth of information.

For years I have been saying that the man who presumes or aspires to be a leader should know more — or should be learning more — than anybody in the group to be led. I am always impressed that Jesus spoke, "as one having authority." Inspired of His Father, He knew the truth more than any of those He led.

# THE LAWS OF LEADERSHIP

BY ADAM S. BENNION

Elder Bennion, who died last year, was an apostle and one of the great leaders and teachers of the Church



The Prophet Joseph was asked, "What do you believe?" and he gave in answer that tremendous statement couched in the Articles of Faith. No man could have done that who was not fully prepared. Joseph was prepared under the inspiration of God Almighty; He was the Prophet's teacher.

I cannot tell you where you will get your information. The plain fact is that as a leader—I can't improve on the language—you gotta know your stuff. If you teach a lesson, you must know it. You cannot teach well when you prepare your lesson on the way to Relief Society meeting. The best teacher prepares his lessons months in advance and matures them and dreams about them, and fills them in and enriches them. *You gotta know your stuff.*

#### YOU GOTTA UNDERSTAND PEOPLE

You gotta understand them and you gotta be able to adjust to them. Every leader must have followers, and the followers are people, and people are born into the world with instincts which they develop out of an environment—people are what they are. So a leader must understand them as they are.

People are a challenge. I have been working with young people all my life. You work so hard to try to understand youth, and you just begin to feel that perhaps you do a little bit, and along comes a new generation—new slang, new dress, new everything. I salute you, if you understand your group. I confess that I do not. And the more people I see and work with, the less I seem to know about them. But nevertheless it is a fascinating challenge to try to understand them. Why do some people get bored, some an-

noyed, why do some never seem to warm up to the truth? This is part of a leader's challenge. With people's feelings, with their inertia, with their aspirations, with their occasional prejudices, with their fixed opinions sometimes, how do you understand them, and how do you appeal to them to move them?

A leader must be aware, first of all, of all these differences, and then he must have the genius to reconcile them and to inspire a response. It is one of the great challenges of leadership!

#### YOU GOTTA SPREAD A CONTAGION

We have an odd way in the western world: whenever there is a contagious disease, we hang a little yellow strip out on the door saying, "You better not come in or you'll come down with something." I wish I had the genius to put a little badge across every leader's forehead which would invite in these terms, "Come on in and mingle with us, and you'll come *up* with something." We haven't done it; I wish we might.

*You gotta spread a contagion.* Some days are tough, some days you are tired, some days you are worn out, I know that. I was in a home the other night where there was a little family of seven children, and I wondered how the mother keeps it up. Now I know you get tired; and when things go wrong, I suppose you feel a little out of sort, but the tough days will never make a leader out of you if the discouragement gets you down. You gotta spread contagion.

Leave the ills and the worries and the unfortunate things back in the closet. When you work as a leader, take the cheer, rise above your circumstance and aspire to inspire fine workers. This is scant treatment of a home-made recipe, but it is there.



And what do your followers come up with from you? They are tired, they are a little discouraged, they are having some difficulty. Sometimes they are facing catastrophe; sometimes they are trying to climb up out of sin. What do you do for them? That's the challenge of spreading a contagion—you must to reach out with the spirit that gives them the buoyancy of soul that will lead them to accomplish their aspirations and the goals of the group you lead.

### YOU GOTTA SEE THROUGH TODAY TO TOMORROW

The leader is a man of vision. He is a long-range worker. He is a pioneer of thought. He plans ahead, so that he always knows the next move. He looks the year's work through. That gives him time to arrange the details for the programme ahead—special days, special occasions, fascinating problems, and challenging and intriguing questions. By being prepared in advance, he can anticipate all of these. More than that, he can mediate along the way. Preliminary thinking conjures up new ideas; the more you turn them over, the more they breed additional ideas. The trouble with eleventh-hour preparation is there is no time for hatching the idea.

This is a crude analogy, but no hen ever hatches an egg in a hurry. She "sets" as a matter of fact. You gotta "set" long enough to warm the eggs to hatch them. Some of us sit on ideas and we are so cold and the period is so brief that they can never be "hatched."

Let me borrow another figure from the farm: "Once you look over the fence, you can see the field out ahead, but you can never see the field if you are always standing behind the fence . . ." You gotta get up where you can

see. *You gotta see through today to tomorrow.*

### YOU GOTTA HAVE HELP

Real leaders are always strong individuals, but they are seldom soloists. They solicit help and they capitalise on the strength of the men they lead. Every man and every woman has some contribution to make. That is the glory of being children of God. Nobody is born into the world, so far as I am able to find, wholly devoid of ideas, and the wise leader capitalises on the strength of his group.

We work in the field of religion. I heard a missionary once say in his testimony: "I was frightened. I was nearly afraid to death when I first came; I seemed such a kid. But you know, I soon learned I never called on a home alone." I like that. He said, "Somebody seemed always to go along with me, and it wasn't just my companion." Dinsmore said it beautifully: "If no help had ever come from God, the impulse to pray would have died out long ago."

After you have done all that you can, after you have worked to the full of your capacities, after you have given your whole concern and your whole heart to this labour, you go out with the wonderful assurance that there is help for you.

I think one of the richest promises in all sacred scripture is *Doctrine and Covenants*, section 112, verse 10: "Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers." You do not work alone. "You gotta have help"—and it is yours for the asking.

You gotta know your stuff; you gotta understand people; you gotta spread a contagion; you gotta see through today to tomorrow; and you gotta have help.

**T**HE BRITISH MISSION bubbles with a kind of carbonation—but it doesn't bubble foam. What it generates is a sparkling mixture of challenge and enthusiasm, sacrifice and leadership and great happiness.

The January *Millennial Star* featured a prospectus for British Mission progress that delineated the path to stakehood for this part of the Lord's kingdom. The points in that prospectus were local leadership, no emigration and new buildings. Already the leadership aspects of the programme have swung into full effect. On weekends between January 17 and February 14, the new Mission Board, the district presidents, the supervising elders, the district Relief Society supervisors and the elders quorum presidents met in conferences at the mission offices in London to plan the coming year. Without an exception the meetings were outstanding—portents of a great New Era in the British Mission.

One of the most effervescent of the events took place on January 17 and 18, when the members of the new mission board met for the first time. Their conference was a vital planning and preparing session. President T. Bowring Woodbury detailed the mechanics and procedure of the mission board; then the different departments met to outline their work for the coming year. They charted their plans for the Spring series of conferences, at which board members meet with district and branch leaders to promote auxiliary and priesthood activity throughout the mission.

This was the first time the full Church auxiliary programme has been instituted in the mission. President Woodbury set a keynote for the conference that was to prevail through the other special conferences in later weeks: bringing the whole range of Church activities to the British membership constitutes an important step toward stakehood.

*Biggest New Era Events to date  
Were Five Dynamic Weeks of*

**LEADE**



The 30 board members took up the challenge instantly. They are people called from important positions in branch and district presidencies and from other callings. There had been 30 called to the board and each responded unhesitatingly. Frederick W. Oates was set apart to head the board. So rich was the spirit of the meeting that when testimonies were borne in the final session, tears flowed down every face.

Because the New Era programme necessitates having at least one representative from each of the individual mission board departments at each district conference, the new board will operate geographically. The mission has been divided into three "zones." Each member of each board has been assigned a zone, which he will supervise under the direction of the board supervisor. That means that of the three members on a particular board, one will be at each conference and each will attend five of the 15 conferences. Zone One includes North London, South London, Wales, Bristol and Norwich; Zone Two, Birmingham, Liverpool, Nottingham, Manchester, Sheffield; Zone Three, Hull, Newcastle, Leeds, Ireland and Scotland.

The boards, their members and their objectives follow.



**RELATIONSHIP**



DEREK CUTHBERT, BRYAN GARDNER, ROBERT THISTLETON

## *Aaronic Priesthood*

*Bryan Gardner, newly appointed supervisor of the Aaronic Priesthood Board, is an outstanding witness to the effectiveness of street meetings in Hyde Park. It was not too many years ago that he first met the missionaries at one of them. He is successful in the public relations field in London and until his new calling served as South London district first counsellor. His organisational talents and youthful exuberance recommended him for this Aaronic Priesthood post.*

*Robert B. Thistleton of Hull brings a lifetime of experience in the Church, in-*

*cluding two home missions, to the Aaronic Priesthood work. His previous experience in elders' quorums qualifies him to prepare young men for the Melchizedek Priesthood.*

*Derek Alfred Cuthbert, former Nottingham district first counsellor, completes the board. He has always been a leader in the services and in athletics. He gained his colours in rugby and cricket and is at present an AAA Honorary Coach—and all of this enables Brother Cuthbert to bring special and rare talents to the young men of the British Mission.*

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### AARONIC PRIESTHOOD AIMS

The real salt of the earth are the young men of the Church. Their eyes sparkle eagerly; they approach their parents with warmth and gentleness; they fulfil their Church activities in dynamic and loyal ways.

In order to further stimulate the Aaronic Priesthood programme for these young men, President Woodbury has recently inaugurated an Aaronic Priesthood Committee as part of the mission board for the first time in the

British Mission. It's functions are primarily to assist the districts and branches throughout the British Isles in encouraging every young man between the ages of 12 and 21 to be an active holder of the Aaronic Priesthood.

There are currently about 700 young men in the mission who come within the scope of the Aaronic Priesthood organisation. We are sincerely interested in every one of them. What we want to do, in conjunction with the branch and district officers, is to become per-



sonally acquainted with every one of them. We would like to enjoy their personalities, to discover their talents and abilities, and—more particularly—to assist them in magnifying their callings in the Aaronic Priesthood so that they might be worthy to receive the Melchizedek Priesthood in due course. We are very hopeful of being useful in the formation of deacons' and teachers' quorums and priests' groups in the branches.

Other aims are:

1. Putting into operation the Individual Achievement Award Programme, and challenging the bearers of the Aaronic Priesthood to achieve this award. The requirements for this award are: a minimum of 60 per cent attendance at Priesthood meeting; a

minimum of 50 per cent attendance at Sacrament meeting; a Priest or Teacher must fill a minimum of 24 Priesthood assignments and a deacon must fill a minimum of 30; observance of the word of wisdom during the entire year; full payment of tithing; one or more public address in a church meeting.

2. Arousing the active support of every branch and district presidency to help the Aaronic Priesthood do this. Monthly bulletins are being issued to assist.

3. Ensuring that ample opportunities are given to the Aaronic Priesthood for the magnifying of their callings.

4. Helping branches and districts bring their Aaronic Priesthood members into full activity.



HERBERT TASSELL, CECIL KEARNS, RONALD HAY

## *Senior Aaronic Priesthood*

*Cecil Kearns, at present the London Temple electrician, has been called to be supervisor of the Senior Aaronic Priesthood Mission Board. Since he joined the Church just seven years ago, Brother Kearns has seen the Church grow steadily; indeed, the four and a half years that he presided over the Wythenshawe Branch, he saw the membership swell from 60 to almost 250. He worked with servicemen both in England and Burma, as well as*

*with members of the Church, and is well versed in the demanding requirements of priesthood work.*

*Called to assist in the Senior Aaronic work is Ronald Hay of Preston. He has been a member of the Church a relatively short time, but in that time he has proven his keen ability through devoted service in all that he has been called to do. Brother Hay has a lovely wife and a fine young daughter, Jacqueline.*

*When he lived in Liverpool, Herbert H. Tassell taught the adult Sunday School class and later was president of the branch. After he moved to Leeds his leadership ability didn't take long to make itself known. There he served successively as YMMIA president, branch president, district Aaronic Priesthood supervisor and group leader of the Leeds Branch elders group.*

## SENIOR AARONIC AIMS

The Senior Aaronic Priesthood Programme has been initiated in the mission for the first time to add to the strength of priesthood in the British Isles, and prepare the districts for eventual stakehood. It is designed for Aaronic Priesthood members over the age of 21, and those of this same age group holding no priesthood. A progressive programme has been planned that will reach into the homes and provide activity for those who will eventually hold the Melchizedek Priesthood.

We desire first of all to see the priesthood in every home, so that the attendant blessings might be had by all families in the Church. We hope to achieve this by providing activity and by setting an example for others to follow. More specifically, we plan:

1. Giving to mature men the finest principles of the Gospel.
2. Establishing a study course and objectives for which to work.
3. Instituting a system of the strong helping the weak by personal friendship and love. We hope to establish social groups to interest wives in helping their husbands.
4. Increasing the elders quorums by at least 10 per cent in 1959 by graduating Senior Aaronic Priesthood holders to the Melchizedek Priesthood.
5. Sharing the blessings of the priesthood with all those who may rightfully have a claim to it.



JOAN KEARNS, IRENE BATES, GLADYS QUAYLE

## Primary

*Sister Gladys Quayle had few ideas about her future in the Restored Church when she was baptised in 1931, but since has been ceaselessly busy teaching MIA and doing missionary work in her own city of Sunderland. She is at present on her third district mission! No one could be more qualified for mission primary work, for she has done it since 1951.*

*When Joan Kearns moved from the Wythenshawe Branch to Newchapel—Brother Kearns having been called to work at the Temple—her father said: "I suppose this will make you a 100 per cent Mormon now." Her dedicated record of Church service, particularly in the Primary, verifies that she's been "100 per cent" all along.*

*Irene Bates, also from Wythenshawe Branch, completes the board. She is young and energetic, with a girl and three boys of her own, and has served, since her conversion to the Church in 1955, as a teacher and organiser in the Wythenshawe Branch.*

## PRIMARY AIMS

Realising the need and importance for training the youth of the Church, and for providing them with good, wholesome activities, we have formulated the following objectives:

1. Establishing a Primary in every branch.

2. Increasing the mission-wide attendance at Primary by at least 50 per cent.

3. Instituting an enlistment and integration programme for the Primaries.

4. Increasing the amount of preparation and prayer on the part of those engaged in Primary work.

5. Encouraging each Primary to assume its proper position in the activity of the branch.

6. Encouraging each child to prepare to be baptised at the age of eight.

The children of the mission can look forward to a more vigorous and active primary programme. Of first concern to the board is training of young people for the MIA programme and for the Priesthood.



FRONT ROW: ANTHONY BLAKE, WILLIAM BATES, JEAN L. M. HICKS; BACK ROW: REGINALD TURVER, JOYCE BOWLER, IVY HOLDER, COLIN B. A. PRICE

## *the Mutuals*

Young, enthusiastic, highly successful in the business world, humbly dedicated to the Church of Jesus Christ, William Bates makes an ideal person to head the YMMIA programme in the Mission. An active member in the Wythenshawe Branch since his baptism in 1955, he has served as a counsellor in the Manchester district presidency.

Anthony Blake will co-ordinate the YMMIA programme in Zone One. He was born in Jubbulpore, India, in 1936,

and lived for 9 years in South Africa. Elder Blake speaks many languages, including Hindi, Afrikaans, Turkish, Russian, Spanish, German and Swedish, and intends to make a vocation of his linguistic skills. His active mutual service, especially with the younger boys, prepared him well for his new calling. He edits the new magazine of the YMMIA, "The Mutual Friend."

Reginald Turver was born of farming stock at the foot of the Hambleton Hills in Northern Yorkshire, and his early

memories are of the happy activities of country life. Those activities are reflected in his singular ability to organise wholesome and stimulating YMMIA projects. Brother Turver was married in 1946, and has a daughter, 12, and a son eight months old—he plans to make this assignment a family-supported one.

Colin B. A. Price will work with the YMMIA Board as Secretary. He attends the Imperial College of Science and Technology in London and will graduate in chemical engineering this summer. The university training he has received makes him especially able to deal with the needs of young people.

### YMMIA AIMS

Young men between the ages of 12 and 21 are the prime interest of the

board, and the whole programme is keyed to fitting their needs. We have been planning extensive activities that include:

1. Bringing into full swing an active MIA programme in every branch.
2. Making the mission "MIA minded."
3. Providing more opportunities for companionship between the young men in the Church in healthy and wholesome surroundings.
4. Planning mission-wide youth activities in the summer. There is no greater thrill than seeing young people happy, so this is our aim: to bring joy to the pure hearts of our youth.

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The number of jobs that Sister Jean L. M. Hicks, recently called to be supervisor of the YWMIA Board of the mission, has held is a good indication of her dedicated service in the Church. Besides the offices that she has filled in the various auxiliaries since her baptism in 1950, she has been directly responsible for the YWMIA work in the mission since 1956. She still remembers her first contact with the Church in Bournemouth at a lantern-slide show; and, since that time she has been married and sealed in the Temple at the first endowment session, to Barry Hicks, and has settled in Darlington.

Joyce Bowler, a member of Loughborough Branch, assists her in the women's side of the Mutual. The first of the Bowler family to join the Church was Joan's grandfather, and she still recalls the difficulty in attending Church during the war. For a year prior to her present calling she was mission YWMIA attendance secretary.

Sister Ivy Holder has been a member of long and good standing of the Stroud Branch near Gloucester. She has served unceasingly in Bristol District as Relief Society supervisor before being called to the present mission board.

### YWMIA AIMS

We are trying to reach all the young girls in the branches and provide activity for them. Some of the goals which have been set are as follows:

1. Having every girl between the ages of 12-19 win an Individual Achievement Award.
2. Putting into effect every possible activity for the girls.
3. Establishing a Mutual in every branch.
4. Creating home Mutuals for those who are scattered.
5. Making the Mutuals throughout the mission effective in a missionary sense to the friends of the Mutual members, and for those who are at present not active in the branch.
6. Forming individual classes for each group, even if there is only one girl in a class.
7. Organising and holding socials and recreational activities which have a good, clean atmosphere for the girls and their friends.





ANGUS McCUAIG, JAMES HOLMES, JAMES WASDEN, ADELAIDE PALMER, EVELYN WASDEN

## *Sunday School*

*Little did James B. Wasden, of Glendale, California, realise that he would be returning to Britain when he laboured as Bristol district president in 1953. Finishing his college work in education, Brother Wasden took an assignment with the U.S. Air Force as an educational advisor, and at present resides in Cambridge.*

*He comes to this calling with much educational experience and a great love and ability for the Sunday School work.*

*Although Angus McCuaig is at present from Rochdale, he still carries with him the strong influence of his Scottish forebears. One of ten children, he has a deep understanding of the family and its relation to the Sunday School. He found the Church with the help of his wife and now takes pride in his whole family, consisting of three children, and their activity in and support of the Sunday School.*

*James E. Holmes of Hull has been a member of the Church for seven years, and still carries with him the wonderful experience of personally meeting the Prophet, David O. McKay, during his previous visit to Great Britain. Brother Holmes brings with him the experience gained while serving on the previous Sunday School Board.*

*Two sisters, whose especial duty is the Junior Sunday School, complete the board.*

*Adelaide S. Palmer was born into the Church and still remembers the days when being a Mormon was not very easy. Now from the Newchapel Branch, Sister Palmer has filled a number of callings. She feels an important part of Junior Sunday School work lies in the relationship between children and their parents.*

*Evelyn Anne Wasden, wife of Brother Wasden, comes from California, where she taught primary school for two years prior to her coming to England. She'll be particularly useful to the Sunday School programme because of her professional training as a teacher of young children and her life of activity in the Church.*

### SUNDAY SCHOOL AIMS

The plans for the Sunday School are rather formidable; nevertheless we look forward to the realisation of the following aims:

1. Improving the teaching in all Sunday Schools, with better use of the *Teacher's Handbook*.

2. Conducting a mission-wide survey of all branch Sunday Schools to evaluate and meet the individual branch needs.

3. Establishing, in accordance with the Church programme, a separate

Junior Sunday School in every branch.

4. Preparing and distributing a Sunday School superintendent's handbook which outlines administrative procedures in the mission.

5. Publishing a monthly Sunday School Bulletin to compliment *The Instructor* and provide teaching helps. It will contain a comparative report of the Sunday School activities in each district and branch.

6. Strengthening the enlistment campaign, with emphasis on participation as well as attendance.

7. Performing the Sunday School's part in the branch integration programme.

8. Standardising the material and text-book ordering system, and making plans to facilitate transition from one course to another, especially at the end of each year.

9. Investigating the possibilities of an achievement award scheme for the Sunday Schools.

10. Supporting the mission and Church authorities in the sacred obligation of teaching.



O. LILLIE ADKIN, MARGARET BURY, WILFRID CLARK, BARBARA WHITAKER, SELVOY BOYER, VICTOR PALMER

## Genealogy

*Selvoy J. Boyer, president of the London Temple, needs no introduction to the British Saints. Those who didn't know him when he served a mission in his younger days, or later when he was mission president, have met him since. Astute, forthright and loved by all, white-haired President Boyer will act as advisor to the Genealogy Board.*

*Victor L. Palmer will again supervise the mission genealogical work, as he did on the previous board. Formerly a member of Gravesend Branch, where he was branch president, now active in Newchapel Branch, Brother Palmer recently served in the presidency of the Fifth Quorum of*

*Elders and in the presidency of the old London District.*

*Wilfrid Clark is an enthusiastic genealogist who amazing store of knowledge and indomitable energy single him out as a leader wherever he goes. Several times he has had miraculous experiences when tracing information about his forebears. Before this calling he was a member of the Manchester District presidency. His daughter, Jeanette, is serving a full-time mission in Wales.*

*Barbara Whitaker of Bradford looks upon her new responsibility as the culmination of 50 years of activity in the Church. Her output of family group sheets in the last few years has been phenomenal; in that period she has pro-*

duced almost half of all the family groups that have been compiled in the entire mission!

*Olive Lillie Adkin has been a member of the Church since 1950, and served on the last mission genealogy board. She does full-time genealogy work at the Temple, assisting Microfilm Supervisor James R. Cunningham, and will advise the present Genealogy Board on family group sheet matters.*

*Twenty-one-year old Margaret Bury of South London Branch completes the Board as secretary. For many years active in the MIA, she has long been known as one of the leading Latter-day Saint genealogists in Britain.*

### GENEALOGY AIMS

We desire to increase interest in every phase of temple work by:

1. Creating a genealogical committee, consisting of a supervisor and two assistants, in each district.

2. Forming similar committees in all branches.

3. Encouraging active home teaching projects, where the members can be instructed in genealogical research procedures.

4. Receiving at least 6,000 family group sheets from the members in Britain—almost a 100 per cent increase over last year.

5. Getting quarterly reports from each district on the progress of genealogical research, so that Church authorities can appraise our progress immediately.

6. Organising and promoting district excursions to the London Temple.

7. Encouraging every Latter-day Saint in the British Mission to do his genealogy work.

8. Continuing our grave research programme.

## Relief Society



CAROL BROWN, GLADYS BOYER, BEULAH WOODBURY

*Scarcely could the Relief Society Board have a more experienced or inspiring advisor than Gladys Boyer, the matron of the London Temple. Her leadership in the Relief Society extends over many years. When her husband presided over the British Mission in the four years pre-*

*ceding 1950, she was president of that organisation, and since that time has served on the Relief Society General Board of the Church.*

*Beulah B. Woodbury, wife of British Mission President T. Bowring Woodbury, is the president for the Relief Society of*



the British Mission. She has spent much of her life in the mission field, especially in the Central States Mission, where she has done extensive Relief Society work. Some of her more memorable experiences are of times when her entire family served on district missions.

Carol Brown, a full-time missionary from Coalville, Utah, is secretary of the board, besides being mission recorder. Before coming to Great Britain, Sister Brown was the private secretary to a bank manager, and brings that experience to the Relief Society.

### RELIEF SOCIETY AIMS

In the future the Relief Society will play its proper role in the family life of the Latter-day Saints, and be a contribu-

ting factor to the successful operation of each branch in the British Mission. The Relief Society programme is geared to provide instruction in fields of literature, religion, and social science, as well as practical experience in home-making and community service.

Some of the more specific aims are :

1. Visiting each home every month by the visiting teachers.
2. Having every home receive *The Relief Society Magazine*.
3. Having every officer and teacher present at each district conference.
4. Having at least a 75 per cent attendance of all officers and teachers of the Relief Society at Sacrament Meetings.



**THE MISSION BOARD :** Front row : Robert Thistleton, James Wasden, Carol Brown, Bryan Gardner, William Bates, Victor Palmer. Second row : Jean Hicks, Reginald Turver, Gladys Quayle, F. W. Oates, President T. Bowring Woodbury, Beulah Woodbury, Gladys Boyer, President Selvoy Boyer, Cecil Kearns. Third row : Angus McCuaig, Anthony Blake, Ivy Holder, Joyce Bowler, Barbara Whitaker, Joan Kearns, Irene Bates, Evelyn Wasden. Fourth row : Margaret Bury, Lillie Adkin, James Holmes, Herbert Tassell, Ronald Hay, Derek Cuthbert, Wilfrid Clark, Colin Price.



# DISTRICT PRESIDENTS



*Front row : Norman Dunn, Joseph Darling, Frederick W. Oates, President T. Bowring Woodbury, Beulah Woodbury, Carlisle Hunsaker, Richard Thomas. Second row : Oliver Storer, Lyle Cooper, Thomas Pike, Clarence McCune, Darrell Bailey. Third row : Archibald Richardson, Maxwell Milligan, James Caddick, George Laycock, Don Peterson. Fourth row : Robert Larson, Alfred Southgate, Vern Young, Sterling Albrecht, Arthur Jenner.*

"IN a very short time," stated President Woodbury at the first district presidents' conference of the New Era, "local members should be able to assume all positions of leadership, thus freeing the missionaries for proselyting." Then the New Era plan he unfolded showed the way for establishing local leadership, and something else besides: it laid out the programme for building stakes of Zion in the British Mission.

Presidents and counsellors of all 15 districts gathered at the mission home on January 24 and 25 for the confer-

ence. The vigour with which they responded to the stake-building programme signified their endorsement of the idea that grew into the keynote of the whole conference; indeed, each new programme for progress—and there were many—was not entirely for its own sake. "All these forward steps," President Woodbury said, "are designed to prepare the districts of the British Mission for stakehood in the future."

The district missionary programme was a prominent topic in every session. By it, local missionaries have been

called from each district—a total, with about 12 districts counted, of 450, as we go to press.

Supervisor Bryan Gardner explained the newly initiated Aaronic Priesthood Achievement Programme, which he heads, to the district presidents. Jean Hicks, YWMIA Supervisor, introduced a comprehensive programme for girls. Cecil Kearns called for expanded Senior Aaronic Priesthood activity. He was recently called to co-ordinate this phase of the priesthood work. And President Woodbury outlined a convert-integration plan. Together, these new activities mean that the full programme of the Church

will be operative in Britain—and that once it is, the mission will be very ready for stakehold.

In his final address, President Woodbury spoke about the growth and expansion that is taking place in the British Mission. He called on the district presidents to particularly “insure the future by looking after the future—by enlisting the youth, especially the Aaronic Priesthood, into activity.”

Some of those present were district presidents who had just been called. They were Robert C. Larsen, Liverpool; Clarence S. McCune, Wales; Norman Dunn, North London; and Alfred E. Southgate, South London.

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## SUPERVISING ELDERS

THE spirit of the New Era began first to foment among the missionaries, and the recent supervising elders' conferences testified that the missionary work is running an exciting high temperature. For instance :

The supervising elders reported that there has been an outbreak of publicity for the missionaries : in December alone, 56 articles appeared in British newspapers. More significant, all were favourable and many featured the missionaries' pictures.

Mayors throughout Britain had not only received the missionaries, but welcomed them. Papers from Bristol to Newcastle ran pictures of the missionaries presenting copies of *The Book of Mormon* to the mayors with whom they talked.

A spirit of zeal has lifted the missionaries unto works that seemed impossible before. One glowing supervising elder, Lyle Cooper of Leeds, said there was a spirit of “righteous com-

petition” among his ten missionaries—ten, incidentally, who have drawn many comments because of their extreme love for each other and because of the 42 people they alone baptised in the single month of December.

Homes have been opened in such quantity that even the most veteran elders are amazed. Where there are sagging branches, people who are potential leaders have accepted the Gospel. Some missionaries report they are no longer able to tract because all of their time is taken with scheduled meetings.

In short, things that had once been impossible for British missionaries now are commonplace. And the reports of these caused a reverent excitement in the conference sessions.

Prime among the purposes of the conference was the introduction of a new teaching plan that conforms closely to the all-Church programme of seven lessons : it stresses simplicity,

*Front row : Terry Warner, F. W. Oates, President T. Bowring Woodbury, Beulah Woodbury, Carlisle Hunsaker, Albert Pope. Second row : Don Peterson, Thomas Pike, Max Kendell, Gary Smith, David Callister. Third row : Brice Elkington, Darrell Bailey, Frederick Nielson, Samuel Francis, Dix Newell. Fourth row : Vern Young, John Anderson, Lyle Cooper, Craig McCune, Sterling Albrecht, Richard Thomas, Vance Tingey, Anthon Anderson. Fifth row : Gordon Bullock, Wesley Howell, Richard Oliver, Brent Brockbank, Gary Stewart.*



testimony and spirituality. In a special evening session the mission office staff and the travelling elders presented each discussion. They were received with such rejoicing that, despite a very late hour, the elders felt impressed to bear testimony to the inspiration of the plan and their hopes for it. They

testified to the timeliness of President Woodbury's instructions: besides the London Temple dedication, none had been in a more inspirational meeting.

It was the spirit that prompted President Woodbury to say that it was the finest missionary conference he'd ever attended.

## RELIEF SOCIETY SUPERVISORS

NOT outdone in the flurry of inspirational conferences, the Relief Society district supervisors met on February 8 in the mission office for instructional, planning and testimonial sessions which President T. Bowring Woodbury directed and which Sister

Beulah Woodbury, the mission Relief Society president, conducted.

In her opening remarks, Sister Woodbury told how Joseph Smith had turned the key for the sisters of modern Israel by founding the Relief Society, the organisation in





*First row : Vera Beattie, Nora Reed, Gladys Fullwood, Carol Brown (secretary), Beulah Woodbury (president), Doreen Aubrey, Alice Wilson, Joan Farbus. Second row : Rhona Cunningham, Mildred Jennis, Cecilia Edwards, Vera Hewitt, Clare Clegg, Mary Woodruff, Mary Porch, E. R. Elger, Lura Dunn. Third row : Doreen Birrell, Isabelle Kelly, Pamela Johnson, Mary Clench, Minnie Selkirk, Evelyn Robinson, Jeanie Pickup, Iris Titmus, Norah Worth, Marjorie Jenner.*

which they serve the Church and all men.

Then President Woodbury talked about the relationship of wives to their husbands in the Church, how the Maori word for "wife" means literally "companion wife" and how Sister Woodbury has been such a companion to him in the 25 years of their marriage.

Sister Woodbury presented much valuable instruction which laid out the ways by which the Relief Society will grow in the New Era. The programme she outlined stressed service and greater giving of time and talents in order to bring the blessings that can come through the Relief Society to the British Mission. Carol Brown, mission Relief Society secretary, Vera Hewitt, Mary Porch and Clare Clegg gave

instructional and inspirational talks during the meetings.

Not a little part of the spirit present was due to the sacrifices made to get there. Many had specially arranged for the care of homes and children during their absence. Some had to travel overnight or make early starts to arrive in time. One sister said, "I have the most wonderful husband in the world—it takes a wonderful husband to drive you to the train at 4.30 in the morning."

To close the sessions, President Woodbury stressed the theme that had run through all the conferences: that this is a time in the British Mission when great opportunities for leadership await the faithful. Stakes in this land are not far distant and leaders must be developed to build them.



# ELDERS QUORUM PRESIDENTS

THE last of the outstanding conferences launching the New Era—stakehood programme in the British Mission was held in London at the mission office on February 14 and 15. The presidencies of the seven elders quorums and the Welsh groups leaders met to plan their activities for the coming year and to hear instructions from the Melchizedek Priesthood Committee Chairman, President T. Bowring Woodbury.

Prior to their assembly at the Princes Gate offices, the elders met at the London Temple and participated in the largest endowment session ever held there. They gathered thereafter in the chapel for instructions on the Priesthood in the New Era planning.

At the mission home, President Woodbury encouraged the quorums to support the missionary programme of the Church. Four of the seven quorums reported that at least one of their members is now serving a full-time

mission, and all pledged their support to the district missionary project.

Next came instructions on reactivation in the Melchizedek Priesthood, emphasising the annual confidential visits. The third quorum presidency, representing Manchester, Liverpool and Ireland, reported success in this field, despite a scattered membership living in 15 branches that are separated by as much as 300 miles.

The presidents heard instructions on standing committees and plans were made for establishing these committees in all the quorums.

To them President Woodbury reiterated the overall design of the New Era, emphasising again the three guiding principles that will prepare the British Mission for stakehood: no emigration, local leadership and new buildings.

Like the other conferences, the elders' conference finished with an inspirational testimony meeting.

*Front row: Arthur Henderson, Albert W. Pope, Selvo J. Boyer, T. Bowring Woodbury, Frederick Oates, and H. W. Jones. Second row: Leslie Sullivan, James Smith, James Martin, Frank Cotton-Betteridge, Sidney H. Perry, Albert Woodruff. Third row: William Scott, Raymond Bustin, Thomas Pulman, Emlyn Davies, Patrick Fleming, and Hugh Ross. Fourth row: W. H. Fagan, A. B. Palmier, James Fletcher, James P. Hill, Colin Price, Jeffrey Pucke.*





FREDERICK W. OATES



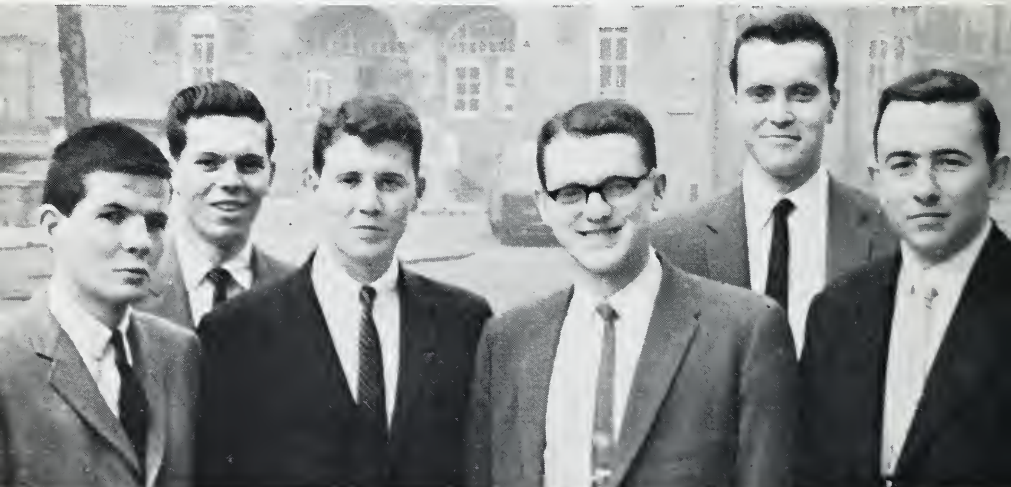
LYLE J. COOPER

## MORE MISSION LEADERS

**T**HE First Presidency has approved new appointments in the presidency of the British Mission: Frederick W. Oates, Sunderland branch president and chairman of the mission board, to continue as first counsellor, and Lyle J. Cooper of Santaquin, Utah, to serve as second counsellor in place of Carlisle Hunsaker, who was released from the mission field March 8.

To facilitate the mission's proselyting programme, five elders have been called to act, with the second counsellor, as assistants to the mission president, and travel in pairs through the districts. They were, besides President Hunsaker, Frederick Nielson, Craig McCune, Wesley Howell, Gary Smith and Max Kendell.

WESLEY HOWELL, GARY SMITH, CRAIG McCUNE, MAX KENDELL, CARLISLE HUNSAKER, FREDERICK NIELSON



# BE A LEADER

BY ALVIN R. DYER, ASSISTANT TO THE COUNCIL OF THE TWELVE

NO attribute or characteristic stands out among the Latter-day Saint people like leadership. The very nature of our Church programme as it functions among all age groups, provides development for the inclinations of leadership. The boy in the Aaronic Priesthood, the girl with her many challenges in the YWMA programme, those in Priesthood and auxiliary positions of supervision, branch teachers, missionaries and many others get opportunities for growth in leading out and directing. The system provided by our Church to develop leadership qualities has no equal in any organisation on the earth. Every Latter-day Saint learns that to be a good leader is first to be a good follower; thus respect for jurisdiction and authority is developed to the highest degree.

While confined in the Liberty Jail, the Prophet Joseph Smith received the principles contained in Section 121 of the *Doctrine and Covenants*. These

are the principles of *righteous dominion*, which are essentially also principles of righteous leadership. They are:

1, persuasion; 2, long suffering; 3, gentleness and meekness; 4, love unfeigned; 5, kindness; 6, pure knowledge; 7, reproof and correcting with love.

When these principles become the motivating forces of any plan of direction or administration within the Church, we move in the direction that God intends.

There are at least three marks of failure in leadership. It goes without saying that their opposites are correct traits of leaders.

1. *When a leader tries to impose himself and not the programme.*

*"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things."*<sup>1</sup>

*"The greatest among you shall be the least" and "he that exalteth himself shall be abased."*<sup>2</sup>

*I have never met a man with the administrative ability of Elder Alvin R. Dyer. As counsellor in the Central States Mission I watched his organisational genius prepare districts for stakehood. So perfectly did he bring them to full organisational strength that all that was necessary was changing the names of the officers. Now Elder Dyer has been called to be a general authority—and the entire Church will profit by his great talents of administration and organisation.—T. B. W.*





Learn the value that will come to leadership by going the second mile—or extending yourself.

An unknown writer has said, "Seek not for greatness, but for truth, and you will find both."

It was Lucifer, the fallen one, who said, "I will do it so give me thine honour."

2. *When a leader fails to measure up to his capabilities.*

"Therefore, to him that knoweth to do good and doeth it not, to him it is a sin."<sup>3</sup>

The greatest tragedy in life, has said Carlyle, is "for a man to have died who might have been wise and was not—this I call a tragedy."

The parable of the talents given in the closing days of the Christ's ministry on earth denounces the man who will hide his ability and fail to give fully of himself when called to serve.

Mediocrity is a besetting danger of every leader. "Common placeness"—as the writer Goethe puts it—"the surrender to the average (that good which is not bad but still the enemy of the best) that is our besetting danger."

"Seek to excel," proclaimed the Apostle Paul in his day, "That righteousness may abound."<sup>4</sup>

3. *When a leader is not honest in heart and lacks sincerity.*

Insincere leaders as much as say: "Do as I say, not as I do."—They do not live as they teach.

"Not everyone that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."<sup>5</sup> "Be ye doers of the word and not hearers only, deceiving your own selves."<sup>6</sup>

Sincerity is the sacrament of human relations. From a leader who is insincere will come a negative message, indicating his insensibility to the value of the souls of men. The Prophet Joseph Smith has said, "Only a fool will tamper with the souls of men."

Seek therefore to be a true leader in Israel, that God's work may fulfil its destined purpose—and that we too may fulfil our foreordination of leadership.

"In whom we have obtained an inheritance, being foreordained according to the purpose of him who worketh all things after the counsel of his own will."<sup>7</sup>

<sup>1</sup> Doctrine and Covenants 59:21.

<sup>2</sup> Luke 9:48.

<sup>3</sup> James 4:17.

<sup>4</sup> 1 Corinthians 4:12.

<sup>5</sup> Matthew 7:21.

<sup>6</sup> James 1:22.

<sup>7</sup> Ephesians 1:11.

## Announcing a Mission-Wide Youth Convention

A big forthcoming New Era event—an achievement of the new YMMIA and YWMIA boards—is scheduled for May 23 and 24. It will be the 1959 British Mission Youth Convention and will be held at Butlin's Holiday Camp, at Filey, Yorks. The big week-end will feature tournaments, a banquet, music and dancing, spiritual gatherings and all that makes a holiday wonderful. And the cost, for food and lodging is a special reduced rate for the occasion: £2 1s. 6d. for adults, half price for children under 13. Book now by getting the official forms from William Bates, 84 Wythenshawe Road, Manchester 23.



## Great Missionary Moments



# JOHN TAYLOR

**W**HEN Brigham Roberts published his *Life of John Taylor*, he inserted on the title-page: "The great man is he who chooses the right with invincible resolution." More precisely than all the words that follow in his book, these tell the story of John Taylor, the third president of the Church of Jesus Christ of Latter-day Saints. But he chose the right long before he became a prophet of God.

For the first 22 years of his life, John Taylor lived in England. He was born in 1808 in Westmorland, near Morecambe Bay; and

he lived there and in Liverpool and presumably in other places where his father's employment would take the family. When he was 11, his father inherited a small property in Hale. Close by, at Beetham, he attended school. In his time off he "got mixed up . . . with ploughing, sowing, reaping and other farm work . . ." Then for a year, when he was 14, he worked as an apprentice cooper in Liverpool. When his employer failed, he went to Penrith, Cumberland, where he learned to be a turner.

At 16 John Taylor changed religions : it wasn't to be the last time or the next-to-last. He was happy and energetic and couldn't bring himself to respect the formalism and piety of his own Anglican Church. But he deeply revered God and feared nothing but offending Him. The Methodists seemed to him nearer to the truth, and he joined them. In his spare time he read the Bible in the woods or in the fields, where he could pray, and where he felt the Lord's spirit often and mused on a vision he had had when younger. He had "seen an angel in the heavens, holding a trumpet to his mouth, sounding a message to the nations." Not too many years would elapse before he would understand the significance of that vision.

One other event in John Taylor's youth particularly foreshadows his destiny. When 17, he was made a local Methodist preacher. As he and a companion travelled to fulfil their first assignment in a town seven miles from Penrith, he suddenly felt an overpowering presentiment : "I have a strong impression on my mind," he said, "that I have to go to America to preach the Gospel." That same urging stayed with him until he heard the Gospel and began his work in the

ministry : he had a work to do which he did not yet understand.

John Taylor left Penrith when he was 20 and opened his own turner shop in Hale. Two years later he followed his family to Canada. *En route*, he saw several ships wrecked and his own ship's captain and crew desperate with fear that they would sink. But John Taylor was so confident that he had yet a labour to perform for the Lord that he "went on deck at midnight, and felt as calm as though . . . sitting in a parlour at home . . . I believed I should perform my work."

## II

That is one of the beginnings of the story of how John Taylor found the Church and performed a great work in Britain. The other was happening in Kirtland, Ohio, while he was still getting settled in Toronto.

In 1836, Parley P. Pratt found himself in debt for his property—a fire had destroyed his home a few months before—and in distress over the sickness of his wife. But his duty as an apostle was not to stay, but go on a mission. He retired early one evening to contemplate his future when Heber C. Kimball of the First Presidency and others of the brethren came to visit him. Elder Kimball prophesied concerning his life :

*"Brother Parley, thy wife shall be healed from this hour, and shall bear a son . . . and he shall do a great work on the earth . . . Arise, therefore, and go forth in the ministry, nothing doubting . . . go to Toronto . . . and there thou shalt find a people prepared for the Gospel . . . from the things growing out of this mission shall the fullness of the Gospel spread into England, and cause a great work to be done in that land."*

Parley P. Pratt's wife was con-

sidered incurably consumptive; in ten years of marriage she had never borne him children. Yet Elder Kimball's promise was enough: in a few days Parley Pratt was bound for Toronto.

At Hamilton, on Lake Ontario, he encountered a new problem: he had not enough money for the steamer to Toronto. He needed only two dollars, but was a stranger. So he quietly went into a wood and prayed to the Lord to provide the fare. When he returned to town he was accosted by a stranger who asked him first for his destination, then if he had the funds to get there. Elder Pratt said he needed money. The man gave him ten dollars and a letter of introduction to John Taylor of Toronto, someone whom he felt would be interested in Elder Pratt's message. Wonderful events were responsible for Parley Pratt's arrival at the John Taylor household.

Not less fortunate were the things happening to John Taylor at the same time. He had continued as a turner, with a shop beside his home, and as a Methodist lay preacher in Toronto. He was immensely successful. "My object was to teach . . . what I considered the leading doctrines of the Christian religion, rather than the peculiar dogmas of Methodism." In fact, he had become dissatisfied with the prevailing creeds because of their differences with original Christianity. There were others, prominent men, that agreed. They met often to study the scriptures and, praying for the Holy Ghost's guidance, to investigate each church to determine if it might be the Church of God. "If modern Christianity is true," they concluded, "the Bible is false." They attracted attention, especially from their Methodist peers; they felt they could not conscientiously represent Methodism

when they did not advocate its tenets, and so gave up their offices.

In Toronto, John Taylor met Leonora Cannon. She had come to Canada via a route as unplanned and fortunate as Parley Pratt's—and she belonged to a family whose posterity would become one of the most vast and faithful in the Church. She was young when she embraced Methodism. Her father told her it was fine with him if she enjoyed it, but that "the Gospel is not on earth, but is coming." She had been born on the Isle of Man; and when her father died she lived with successful families on the island and in England, later becoming companion to the wife of the Governor-General of Canada. That capacity brought her to Toronto. Her beliefs brought her in contact with John Taylor. At first when he proposed she refused; but she accepted when he renewed his proposal because of a dream in which she had seen herself associated with him.

Leonora was educated, charming and deeply religious; indeed, all of the people who gathered around John Taylor were exceptionally refined and talented. In their meetings they fasted and prayed; they were "anxiously looking for some providential event which would gather the sheep into one fold, and build up the true church as in days of old . . ." So it was that Leonora Taylor received Parley Pratt kindly when he knocked at the door.

To John Taylor, Elder Pratt was a "messenger with important tidings," despite the calumny against the Church that was prevalent. He made notes on Elder Pratt's sermons and compared them with scripture. He followed him everywhere for three weeks, listening and praying. Then he and Leonora were baptised.

### III

Section 118 of the Doctrine and Covenants ends with the revelation, given July 8, 1838, at Far West, Missouri, calling John Taylor, Wilford Woodruff, John E. Page and Willard Richards to the Quorum of the Twelve Apostles. It is certain, though, that Elder Taylor knew that he was to return to Church headquarters in the autumn of 1837. In the meantime he had been called to preside over the Canadian Mission and the work had prospered. The Taylors visited the many branches of the Church in Canada and bid them goodbye. Elder Parley P. Pratt had indeed found a people ready for the Gospel. His wife had borne him a son. All that remained of Elder Kimball's prophecy to be fulfilled was the great work that would be done in England.

The happenings of the next 20 months would have filled a lesser man's lifetime. Elder Taylor was in the midst of the Missouri mobbings, was attended by heavenly manifestations, was ordained to be an apostle. He left in August, 1839, for Great Britain. Taking his leave, he dedicated his wife and family to the Lord. He wrote :

*"The thought of the hardships they had just endured, the uncertainty of their continuing in the house they then occupied—and that only a solitary room—the prevalence of disease, the poverty of the brethren, their insecurity from mobs . . . produced feelings of no ordinary character . . . But the thought of going forth at the command of the God of Israel to revisit my native land . . . to make known the things that God had revealed for the salvation of the world, overcame every other feeling."*

En route Elder Taylor grew violently ill, but still travelled all day and preached in the evening, though barely

able to stand. He became emaciated and devoid of strength : at his bidding his companions, Wilford Woodruff and Zebedee Coltrin, continued without him. He set out again and again after resting briefly and suffered serious relapses. By chance — or God's planning — he met his fellow-apostle George A. Smith, who was headed for England in a wagon and who invited Elder Taylor to ride with him. So finally he reached New York, without money enough to pay his passage across the ocean. But he had left everything in the hands of the Lord, and at a propitious time he received enough voluntary donations — after he had booked his passage — to buy tickets for himself, Elder Woodruff and Elder Theodore Turley. The strange precision of the overlapping lives and events that brought John Taylor to the Gospel and the Gospel to John Taylor weren't more astounding than those that brought him to Britain to accomplish a great work here.

Some of Elder Taylor's labours in Liverpool closely parallel those of Elder Kimball three years before in Preston. He preached to the congregation of a friendly minister and they enthusiastically responded. But when the minister saw his livelihood jeopardised, his heart turned cold and he became an enemy to the Church. So the congregation filled Preston Hall to listen to Elder Taylor preach on the apostasy, reformation and restoration, a discourse that left his hearers weeping for joy or exclaiming their happiness and thanksgiving.

Once the work had begun in Liverpool it gathered tremendous momentum. Elder Taylor ordained priests and elders and sent them out to preach. He hired a music-hall with 1,500 seats and prepared a series of lectures. Be-



fore they were to begin, he left for Ireland to introduce the Gospel there.

The night he landed at Newry, Elder Taylor boldly arranged to speak in the Session House and over 600 people came to hear. In a vision he saw a man approach him and request that he not leave until he, the man, had heard his message. The next day Elder Taylor rode in a jaunting car with a Mr. Thomas Tate, who was the same man he had seen in the vision and about whom he had prophesied when he had met Mr. Tate in Liverpool: he had said that Mr. Tate would be the first person to be baptised in Ireland. After hearing Elder Taylor preach in Bellinacrat he accompanied him to his next appointment in Lisburn. On the way, Elder Taylor expounded the scriptures in a way that illuminated his mind, and he was overwhelmed. As they reached the summit of a hill and could see beautiful Lake Brickland beyond, he said, "There is water; what doth hinder me being baptised?" And there, in Lake Brickland, he became the first person baptised in Ireland in this dispensation. Before returning to Liverpool Elder Taylor visited Orson Pratt, the brother of the missionary that had converted him, and the Saints in Scotland.

In Liverpool, Elder Taylor delivered his lectures and saw how vehement opposing preachers were becoming. But all was going so well with the Church in spite of it that he decided this was the time to take his anticipated trip to the Isle of Man. Some of the converts he had made in Liverpool were Manxmen, or natives of the Isle of Man. They were the brother of Leonora, and his wife. When he called at the Cannon home one day and visited socially, his sister-in-law was deeply impressed and said to her

eldest son: "George, there goes a man of God. He is come to bring salvation to your father's house." That evening he returned and gave his message, singing Latter-day Saint hymns and bearing his testimony. He left them a copy of *The Book of Mormon*.

From the beginning Mrs. Cannon believed. Her husband, Leonora's father, was more reticent, but also impressed. He became so avidly involved in *The Book of Mormon* that he read it at meals and propped it upon his joiner's bench to read every spare minute. When he had finished, he said, "An evil-minded man could not have written it; a good man would not have written it to deceive—it must be of God." The Cannons were baptised a month later.

#### IV

It was inevitable that the Isle of Man should evoke many feelings in Elder Taylor about his wife. The coast is very grand and the hilly scenery preserves some quaint and ancient traditions of the Manx people. In a reverie, he wrote of his wife:

*"Thou hast passed through trials, Nora, but thou shalt rejoice! Thou hast been driven from thy home for truth's sake, but thou and thy children have a home in the kingdom of God! Thou hast suffered the bereavement of the husband—the tender association has been severed—that others may be made partakers of endless life; but thou and thy husband shall yet reign together in the celestial kingdom of God. A few more struggles and the battle will be fought, the victory will be ours and with the redeemed of every nation we will sing, Glory and honour and power and might and majesty and dominion be ascribed to Him that sitteth upon the throne, and to the Lamb, for ever and ever."*

(continued on page 123)

# Return to the Isle of Man



## MISSIONARIES ARE PREACHING THE GOSPEL IN MANXLAND 119 YEARS AFTER JOHN TAYLOR INTRODUCED IT THERE

THE Isle of Man: the name connotes quaint folk-lore, an ancient, Gaelic-like language, medieval government, green swales and hills, modern resorts. To Latter-day Saints it means much more: it rings with a history and heritage that evokes a kind of grateful nostalgia. One hundred and nineteen years ago John Taylor and two companions sailed partway across the Irish Sea to introduce the Gospel to its Manx people; and they who heard his words became the fathers and mothers of a posterity that eventually sat in the councils of the Church of God. Now those scenes of the First Era on the Isle of Man are being re-created there.

Early this year Ronald Cluff and Geoffrey Taylor, missionaries of the Liverpool District, accompanied by District President Sterling Albrecht and DeVon Hirschi left, as Elder

Taylor wrote to the *Star*, "aboard the steamship *Manxman* for that lovely little island in the Irish Sea. We were full of the spirit of the New Era and thrilled by thoughts of re-opening the Isle of Man after so many years."

They had nowhere to go when they arrived—no prospects of lodgings—and it was raining torrentially. They called a taxicab and told the driver who they were and about their predicament—and he volunteered that his mother might be able to put them up! She welcomed them.

The island was as ready for them as it had been for John Taylor: its people had heard of "Mormons" and were going to have nothing to do with them. Besides, since it had become a resort, many had moved there who were cosmopolitan and seclusive, defensive when strangers knocked on their doors. It seemed to the mis-

sionaries that opposition had marshalled against them.

In the first days of proselyting they were even ordered out of homes when they said they were Mormons. That a few families did receive them encouraged them to keep trying—and they worked from early morning until late at night until they were very exhausted. But they fasted and prayed that they might find honest people and wrote to their mission president, “we know that with our prayers—and your prayers—we are going to be able to tell the people of this island that the Gospel of Jesus Christ has been restored, and they are going to respond.”

Then, on a Saturday morning in mid-January, they visited the Mayor of Douglas and arranged to have a press photographer there at the same time. The Mayor was extremely receptive. The missionaries presented him with a copy of *The Book of Mormon*. They wrote :

The elders present a copy of *The Book of Mormon* to the mayor of Douglas, largest Manx city.



Elder Taylor and Elder Cluff call upon their first home after landing on the Isle of Man. They found the natives friendlier than the holidaymakers.

*“In the days that followed the picture of us with the mayor appeared, along with articles about us, in the Manx newspapers. It is amazing how responsive the people have been since—they even speak to us in the streets. The Lord*





*has been good to us indeed, for we are being guided to wonderful homes."*

The articles told about a "rancher from Arizona, U.S.A., Elder Ronald Cluff, and an electrician from Derby, Elder Geoffrey Taylor," who had come to "meet as many people as they could either by visiting their homes or by speaking at social gatherings throughout the island."

They met a Catholic gentleman who confessed that he didn't know what had persuaded him to ask them in, but that they were the first strangers he had ever invited into his home. After five days he had read half of *The Book of Mormon* and told them he believed it was the truth. By the time of this printing they had their first baptism arranged.

It was obvious that they couldn't have gone to the Isle of Man without encountering vestiges of the Mormon influence there, even though it had been left long ago. They reported to the mission president that they had discovered some of his distant relatives—for many of the president's progenitors were Manx people. They met a Mrs. Kelly, who told them to send one of her keepsakes to him; it was a worn copy of the programme printed for the family reunion of all who had descended from George Quayle Cannon, first counsellor in three First Presidencies. Church history is replete with leaders named Cannon and Quayle. Another lady gave the elders a book entitled *George Cannon: Ancestry, Posterity, Native Land*, which is inscribed: "Elizabeth Cannon, 8th July, 1928." They located a vicar at Kirk Michael named Cannon, related to the George Cannon lineage. All these people talked appreciatively of their ties, the family that left to become leaders of a mighty Church.

The missionaries met "a wonderful old man" named Cowley, descended from the same stock that gave the Church two great apostles, Matthias Cowley and his son Matthew. They called meeting him "a great thrill." They tracted a Mr. and Mrs. Howarth, who wanted nothing to do with them, for there are many sects who knock on Manx doors; but when they had looked at the pamphlet left them, they came running after Elders Cluff and Taylor. Mrs. Howarth's lineage is through the Quayles and the Callisters. Callister is another name prominent in Latter-day Saint Leadership. David Callister, just-released Scottish District President, followed his brother and father here on his mission. It may well be that those few square miles have provided more outstanding Latter-day Saints than any land of comparable size in the world.

Like other events of the New Era, those happening on the Isle of Man are re-enacting ones of an early era, when the hand of the Lord prepared the way for a handful of his chosen servants. It may be a coincidence that both times an Elder Taylor was in the initial party; but those who are involved don't attribute to fate the fact that both times, 119 years ago and today, the island was braced against Mormonism, and both times friends were raised up for the Church there, following the missionaries' earnest prayers. And, significantly, both times it was the Manx newspapers that enabled the people to know the truth about the Latter-day Saints, for in 1840 also the press was filled with the elders' replies to slanderous charges. As tiny a place as the Isle of Man has become a vital seed-bed where the New Era is growing.



## FOLLOW THE LEADER *(continued)*

ren called too soon to position because of necessity.

The Lord not only set the boundaries of countries by their allocated numbers of the Children of Israel, but He also said to Isaiah, in speaking of their choiceness, "their names are graven upon the palms of my hands." And what part of the body do we look at more than our hands? We must take our positions of leadership and fulfil

our foreordained callings . . . here . . . now!

Lift where you stand! Lead where you are placed! Build where the Lord has sent you! Seek not to counsel the Lord in your leadership, that you may take it wherever a whim of fancy directs.

Follow the counsel of the Church and you will be a leader in your precious land of liberty. And your countrymen will "follow the leader" into the kingdom and back to the presence of God.

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## JOHN TAYLOR *(continued)*

The incident that preceded his labours on the island was typical of John Taylor. With his two missionary companions he walked to a quiet place in a meadow and there prayed. They pleaded that an effectual door might be opened to them for the proclamation of the Gospel. After the prayer he conferred upon one of his companions, William Mitchel, the Aaronic Priesthood and blessed the other, Hiram Clark, with the gift of tongues and the interpretation of tongues. Then Elder Clark blessed Elder Taylor. They sang the songs of Zion and spoke in tongues and prophesied, then departed, rejoicing, for the different cities in which they would labour.

When in Douglas, Elder Taylor called on ministers and his wife's childhood friends and engaged the largest hall in Douglas in which to preach. Despite the opposition of the sectarian priests, many responded to his words and others befriended his cause against his attackers. Some of the citizens challenged him to public debates to defend their accusations of his having "mutilated the word of God." Elder Taylor happily accepted and in every case emerged not only victorious in the debate, but with even

more people who believed the truth. His answers to slanderous charges in the Manx press were eloquent and enthused. When leaving Great Britain he wrote to the *Star* on May 10, 1841, "I had had much opposition but the truth has come off triumphant, and there is now in that place about 100 members . . . and the work of God is rolling on."

When John Taylor preached, he was forthright. He would say: "I feel an anxious desire to deliver this testimony. I feel the word of the Lord like fire in my bones . . ."

In his report to the *Star*, he wrote:

*"I feel to rejoice before God that He has blessed my humble endeavours to promote His cause and kingdom . . . for although I have travelled 5000 miles without purse or scrip . . . been amongst strangers in strange lands, I have never for once been at a loss for money, clothes, friends or a home . . . neither have I asked a person for a farthing. Thus I have proved the Lord, and know that He is according to His word. And now as I am going away, I bear testimony that this is the work of God—that He has spoken from the heavens—that Joseph Smith is a prophet of the Lord—that The Book of Mormon is true; and I know that this work will roll on until the 'kingdoms of this world become the kingdom of our God and His Christ.'"*

# NEW ERA CALENDAR

## OF BRANCH AND DISTRICT EVENTS

*Jan. 3*—Over 60 people attended the Doncaster Sunday School party and prizegiving. President Dennis Buffey distributed the gifts—books and chocolates—to each child. To make certain that this would be a well-remembered party, Sunday School Superintendent Cyril J. Bishop spent several evenings making pork pies, which were sold to raise money for the gifts.

*Jan. 3*—Francis Jackson and George Tuohy organised Brighton's Christmas Party. After a seasonal meal there were games and sketches before Brother Tuohy demonstrated his skill as a magician. A very welcome guest was Father Christmas, who distributed the Sunday School prizes.

*Jan. 4*—A fancy-dress parade was a feature of Preston's Christmas Party. Santa Claus' sack was remarkably well filled even though this date was a late one on his schedule.

*Jan. 15*—Jelly, ice-cream, cakes and other things which tempt young appetites were served at the Norwich Primary party. Games and records kept the youthful guests happily occupied during the evening.

*Jan. 17*—Although Edinburgh's Christmas party was rather belated, the children certainly thought that it was well worth waiting for.

*Jan. 17*—The Elders Quorum and the MIA of the Belfast Branch put on a

highly successful social during which a rather unsuccessful conjurer delighted the group with his misfortunes. President Darrell Bailey and Elder Dennis Blackhurst sang a duet well done; but even so, the Welfare Fund swelled by £3 as a result of the evening.

*Jan. 23*—The buses carrying the Liverpool members to the district temple sessions left the city at 6 p.m.; and, after stopping to pick up passengers from Preston, Burnley and Warrington, they arrived at Newchapel by 6 a.m. Many families were sealed for time and eternity on this occasion, including the largest family on the excursion, President and Sister George Doughty of Preston with their five children. Plans are already being made for another excursion within the next few months.

*Jan. 24*—The haggis was "piped in" with all due solemnity at Edinburgh's "Burns Supper." There were big helpings of all things: Burns, songs, poems and stories. The missionaries added to the entertainment by saying something of "Rabbie" in their own inimitable way.

*Jan. 24*—All in rags and tatters were welcome at Darlington Relief Society's "Hobo Supper." Hobo dances and games, and a hobo meal of sausages and mash gave the party a really "authentic" touch.

*Jan. 24*—The newly-wedded Anthony J. Douglases were honoured by Scunthorpe Branch at a social where they were presented with a set of table mats and a fruit bowl for their new home.

*Jan. 25*—The spirit of the New Era was really felt in Chesterfield at the first Sacrament Meeting held in the new branch chapel. Now all the branches in the Sheffield District have been blessed with beautiful buildings in which to do the Lord's work and worship Him in an atmosphere of peaceful reverence. Many members from the branch and district were present, including former Branch President Parsons who recalled the first meeting held in Chesterfield in 1951. At that time, out of nine people who attended, four were missionaries. Other speakers included Supervising Elder Dix A. Newell, who compared the faith and initiative of those loyal members to those qualities illustrated by the life of the brother of Jared, President Alvin I'anson-Holton and President Machel, second counsellor in the district presidency. Branch President Kenneth Melbourne described this day on which so many of his hopes and dreams had been realised as being one of the happiest in his life.

*Jan. 31*—Nuneaton Branch held a social under the direction of President Edwin N. Green to gather together the older members of the branch.

*Feb. 7*—Northampton Branch held a dinner dance and cabaret which about 40 people attended. Relatives and friends were present, and much talent was shown during the course of the evening.

*Feb. 7*—Following a meeting under the direction of Derek Cuthbert, the Aaronic Priesthood board representative who came from Nottingham to address the district, the Sheffield Sunday School put on a Grand Concert.

The children put on two plays, "The Ghostly Good Turn" and "Gipsy Treasure" President Nettleship took the lead in the adult play entitled "Wanted, A Wife," which Rita Hardy directed.

*Feb. 7*—Although attendance was small at Rugby's social, a specially enjoyable entertainment was organised by Brother Elgar.

*Feb. 14*—Over 140 members from Leeds and Sheffield District gathered at Doncaster for a Valentine Weekend comprised of a dinner, cabaret and dance on Saturday evening and a special convention on Sunday. Most enjoyable during the programme were witty speeches on the theme "Love, Courtship and Marriage" by various Sheffield District MIA officers. Hull, Scunthorpe and Mansfield Branches were also represented in the Saturday evening activities.

Sunday, however, provided the highlights for the younger members of the two districts. A glorious testimony meeting under the direction of President Alvin I'anson-Holton of the Sheffield District Presidency saw 35 teenagers bear beautiful and inspiring testimonies of the truthfulness of the Restored Gospel. This meeting followed a fireside on the appropriate Valentine subject, "For Time and Eternity."

Brother and Sister Harry Leadenham prepared the delicious three-course meal, the Doncaster members gave the food and provided the accommodations and G. Keith Bishop, YMMIA Superintendent, planned the historic event. The wonderful spirit of the Gospel was manifest in every part of the programme.

*Feb. 14*—The MIA Junior Gleaners organised a valentine social and dance for the Newcastle Branch, which was a great success. A delicious supper

was served, and games filled out the evenings activity.

*Feb. 18*—The decoration of the Sheffield Branch recreation hall is now complete. The brethren have worked together with a fine spirit of love and unity, twice working through the night. On these occasions the Relief Society served a meal at 10.30 p.m. to provide the nourishment the brethren needed to sustain them in their labours. The results have been favourably compared with the work of professionals, both in the beautiful finish and the speed at which the job was done.

## ORDINATIONS

### Birmingham

**Jeffrey Barrie White** of Kidderminster to Teacher  
**Rodney David Boulton** of Coventry to Priest  
**Geoffrey Thomas Hudson** of Nuneaton to Priest

### Bristol

**John Henry Tuttiett** of Bristol to Deacon  
**Albert Frederick Arthur Gadsby** of Bristol to Deacon  
**Derrick Henry James Ireland** of Bristol to Teacher  
**Brian Cyril West** of Bristol to Teacher  
**Frederick Kenneth Green** of Stroud to Priest  
**Bernard Francis Greene** of Stroud to Teacher  
**Ian Dexter Angel** of Stroud to Teacher

### Hull

**Joseph Henry Thistleton** of Hull to Elder  
**David Gummer** of Scarborough to Elder

### Ireland

**Bertram Noel Carville** of Portadown to Elder  
**William James Brownlee** of Portadown to Teacher  
**Samuel James Douglas** of Belfast to Elder  
**Kenneth Booker** of Belfast to Deacon  
**Andrew Binnie Scott** of Belfast to Deacon

### Newcastle

**Frank Johnson** of Sunderland to Elder  
**Dennis Gordon Noble** of West Hartlepool to Teacher  
**Alfred Wainwright** of West Hartlepool to Deacon  
**Colin Self** of Sunderland to Priest  
**Robert Pearson** of Sunderland to Elder  
**Harry Lane** of Sunderland to Teacher  
**Robert William Johnson** of South Shields to Elder  
**William Hall** of Sunderland to Teacher

### North London

**Frank David Barton** of Southend to Priest  
**Richard Alan Gill** of Oxford to Teacher  
**Edward David Gillett** of Oxford to Deacon  
**Franciszek Sorowka** of Oxford to Teacher  
**Robert Silcott** of Reading to Priest

### Norwich

**Raymond Thomas Barber** of Norwich to Elder  
**George Henry Johnson** of Norwich to Deacon  
**Edward Graham Canham** of Chelmsford to Teacher  
**William Henry Harman** of Chelmsford to Teacher  
**Edward Cyril Ringer** of Chelmsford to Deacon  
**Roy Newnham Rodwell** of Chelmsford to Teacher

### Nottingham

**Brian Martin** of Eastwood to Deacon  
**John Leslie Mee** of Loughborough to Deacon  
**Sydney Richard Peach** of Eastwood to Priest

### Scotland

**William Nicholls Rudd** of Paisley to Teacher  
**Andrew McNeil Luchlan** of Glasgow to Priest  
**Daniel Fernie Clark** of Glasgow to Priest  
**David Stobo McIntosh Wilde** of Glasgow to Priest  
**Arthur Edward Smith** of Airdrie to Teacher  
**James Green** of Airdrie to Teacher  
**Durcan H. McGihon** of Airdrie to Deacon  
**William Matthews** of Glasgow to Deacon  
**John Joseph Graham** of Airdrie to Teacher  
**Alexander Cowieson Duncanson** of Glasgow to Teacher

### Sheffield

**Thomas William Elliott** of Chesterfield to Deacon  
**Sydney Phillipson** of Sheffield to Teacher  
**Clifford Wilson Hardy** of Sheffield to Teacher  
**Kenneth Hall** of Sheffield to Teacher  
**Leslie Aleock** of Sheffield to Teacher  
**Kenneth Hackney** of Chesterfield to Deacon

## BAPTISMS

### Birmingham

**Betty Paul** of Coventry  
**Raymond Leighton** of Kidderminster  
**Joan Bertha Pennington** of Coventry  
**Ronald Pennington** of Coventry  
**Maurice Howard Rawlings** of Birmingham

### Bristol

**Dorothy Mercy St. Ruth** of Plymouth  
**George St. Ruth** of Plymouth  
**Martin Tenesse St. Ruth** of Plymouth  
**Audrey Valentine Willcocks** of Newton Abbot  
**Henricita Riley Norris** of Newton Abbot  
**George Preston Willcocks** of Newton Abbot  
**Sandra Jean Melhuish** of Newton Abbot  
**Joan Irene Reynolds** of Bristol  
**Diana Jones** of Bristol  
**John Francis Jones** of Bristol  
**Heather Irene Garland** of Bristol  
**Kathleen Rose Garland** of Bristol  
**Lewis Charles Duffield** of Bristol  
**Valerie Anne Duffield** of Bristol

### Hull

**Jack Stanley Wharton** of Grimsby

### Liverpool

**Susan Barlow** of Southport  
**Rodney Keeble** of Rawtenstall  
**Wendy Keeble** of Rawtenstall

### Manchester

**Lynn Rice** of Wythenshawe  
**Patricia Mary Hirst** of Oldham  
**Barbara Robinson** of Wythenshawe  
**Ian Melvor Leeming** of Radcliffe  
**Muriel Lilanna Thompson** of Rochdale  
**David John Walker** of Stockport  
**John Edward Bate** of Wythenshawe  
**Joan Morely** of Stockport

### Newcastle

**James Garry Conlin** of Middlesbrough  
**Arthur Felix Conlin** of Middlesbrough  
**Dennis Harvey** of Darlington  
**Mary Jane Gardner** of West Hartlepool  
**Mary Ann Britain** of Newcastle

### North London

**Beatrice Lipscombe** of Romford

### Norwich

**Brenda Floreenc Thomas Heyes** of Cambridge  
**Gertrude Rowena Brumley** of Gorleston



**Nottingham**

Collin Morris Bruce of Leicester  
 Margaret Janet Ewen of Derby  
 Shirley Bilton of Mansfield  
 Beverly Swinscoe of Mansfield  
 Eileen Ruby Bruce of Leicester  
 Jill Perry of Mansfield

**Scotland**

Arthur Edward Smith of Airdrie  
 Jean Walker Jackson Smith of Airdrie  
 Sylvia Smith of Airdrie  
 Peter Keith of Dundee  
 Robina Shepherd Keith of Dundee  
 Richard Terence Jones of Airdrie  
 Janet Welsh Jones of Airdrie

**Sheffield**

Linda May Farr of Sheffield

Alice McConnell of Barnsley  
 Mary LeMasson of Barnsley

**South London**

Barbara Sinclair Evenden of Crawley  
 Michael Robert Overend of South London  
 Elizabeth Margaret Williams of South London  
 Leonard Kenneth Blything of Crawley  
 Doreen Violet Blything of Crawley  
 Margaret Rachel Saile of Catford  
 Patricia Douhell of Crawley

**Wales**

Elizabeth Sourlis of Cardiff  
 Terance Royston Horton of Swansea  
 Margaret Ann Horton of Swansea  
 Elsie Laura Cordell of Blackwood  
 Brian Charles Clayton of Blackwood

# MISSIONARY ACTIVITIES

**ARRIVALS:**

January 27, 1959

Elder Conrad E. Michaelson  
 Elder Mark Vincent Flandro  
 Elder Clifton K. Forsyth  
 Elder Norman David Gilehrst  
 Elder Ralph G. Nelson  
 Elder Clyde Glen Seely

*From*

St. Charles, Idaho  
 Salt Lake City, Utah  
 Galt, California  
 Quincy, Washington  
 La Grande, Oregon  
 St. Anthony, Idaho

*To*

Leeds  
 Liverpool  
 Newcastle  
 Hull  
 Nottingham  
 Bristol

February 10, 1959

Elder John Charles Capener  
 Elder Daryl Avon Frame  
 Elder Harold Joseph Dent, Jr.  
 Elder Robert Myron Pixton

Riverside, Utah  
 Salt Lake City, Utah  
 Salt Lake City, Utah  
 Salt Lake City, Utah

Nottingham  
 Scotland  
 Scotland  
 Liverpool

February 18, 1959

Sister Joyce Elaine Simpson

Glendale, California

Nottingham

**APPOINTMENTS :**

Elder John B. Anderson appointed Manager of the Literature Department, effective January 27, 1959.  
 Elder Vance B. Tingey appointed Supervising Elder of the Scottish District, effective February 5, 1959.  
 Elder Dix A. Newell appointed District President of the Sheffield District, effective February 10, 1959.  
 Elder Dennis P. Blackhurst appointed Travelling Elder as Assistant to the Mission President, effective March 1, 1959.  
 Elder Craig Scott McCune appointed Supervising Elder of the Hull District, effective March 9, 1959.  
 Elder Jack L. Booth appointed Travelling Elder as Assistant to the Mission President, effective March 11, 1959.

**TRANSFERS:**

Elder Budd L. Madsen  
 Elder Robert F. Parker  
 Elder Vance B. Tingey  
 Elder Larry D. Beekstrom  
 Elder Dennis P. Blackhurst  
 Elder Duane C. Hunsaker  
 Elder Norman D. Wright  
 Sister Mamie Lue Wasden  
 Elder W. Merrill Davidson  
 Elder John D. C. Gadd  
 Elder David C. Stratton  
 Sister Dee Ann Ricks  
 Elder Allen E. Smith  
 Sister Vonda Sedgwick  
 Sister R. Raelene Wood  
 Sister Loye Goodrich  
 Sister Arlene Toland  
 Sister Roma Jean King  
 Elder Robert R. Spencer  
 Elder Dennis P. Blackhurst  
 Elder Craig S. McCune  
 Elder Robert E. Clark  
 Elder N. David Gilehrst  
 Elder Virden J. Blackham  
 Elder John R. Nielson  
 Elder Ned H. Hart  
 Elder Burton L. Guymon  
 Elder Jack L. Booth

*From*

Scotland  
 Scotland  
 Liverpool  
 North London  
 Ireland  
 Wales  
 Liverpool  
 Hull  
 Nottingham  
 Bristol  
 Sheffield  
 Scotland  
 Manchester  
 Leeds  
 Sheffield  
 South London  
 Nottingham  
 North London  
 Liverpool  
 Newcastle  
 Mission Office  
 South London  
 Hull  
 Hull  
 Hull  
 Norwich  
 Birmingham  
 Birmingham  
 Ireland

*To*

Birmingham  
 North London  
 Scotland  
 Liverpool  
 Newcastle  
 Ireland  
 Wales  
 Scotland  
 South London  
 Hull  
 Nottingham  
 Mission Office  
 Mission Office  
 Sheffield  
 South London  
 Leeds  
 North London  
 Mission Office  
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 Nottingham  
 Ireland  
 Ireland  
 Mission Office

*Date Effective*

January 14, 1959  
 January 26, 1959  
 January 26, 1959  
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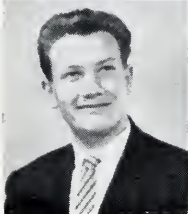
GAY CHRISTENSEN  
L. CLIFTON GOBLE  
U. CARLISLE HUNSAKER



MARGARET A. GREEN  
LE ETTA PRATT  
CLAIR B. SHIPP



CAROL BALL  
LAMAR J. HELQUIST  
SAMUEL E. FRANCIS



DAVID C. STRATTON  
DEE ANN RICKS

**RELEASES:**

March 7, 1959

Sister Dee Ann Ricks

*From*

Tacoma, Washington

*Districts*

Norwich, Birmingham,  
Scotland, Mission Office

March 8, 1959

Elder Lloyd Clifton Goble\*  
Elder Clair Barton Shipp  
Elder Ursel Carlisle Hunsaker†

Nephi, Utah  
Springville, Utah  
Honeyville, Utah

Ireland, Mission Office  
Hull, Bristol  
Bristol, London, Mission  
Office  
Hull, Sheffield, Nottingham

Elder David Christian Stratton

Salt Lake City, Utah

March 9, 1959

Elder Samuel E. Francis‡

Springville, Utah

Bristol, London, Hull

March 10, 1959

Sister Margaret A. Green

Salt Lake City, Utah

Leeds, Birmingham,  
Sheffield  
Mission Office, Newcastle,  
Liverpool

Sister Carol Ball§

Provo, Utah

March 24, 1959

Sister Le Etta Pratt

Downey, Idaho

Norwich, Bristol,  
Manchester  
Norwich, Newcastle

Sister Lona Gay Christensen§||

Logan, Utah

March 26, 1959

Elder LaMar J. Helquist

Blanding, Utah

Manchester, Leeds,  
Mission Office

\* Manager of Literature Department

† Second Counsellor in mission presidency

‡ Supervising Elder

§ Mission Recorder

|| Secretary to Mission President

MANY times in my youth I watched Samson, a beautiful, dapple-grey horse with a splendid physique and such height that he seemed to tower above me. But though large, he was gentle and friendly and had such a sweet-tooth that he would shake his head up and down in acknowledgment when he was fed. And everyone loved him.

Samson was a chain horse and stood daily at the foot of a steep hill waiting for the heavy loads that had to be pulled. Samson always pulled in front of the other horses. When the lorry with the load would come he would prick up his ears and stamp his feet eagerly—it meant an opportunity to show his strength.

Samson was an exhibitionist. When his keeper led him to the load and attached his chains to the shafts, he did not wait for the other horses—he was a Samson ! Head down, knees almost touching the ground, sparks flying from his hooves, he practically pulled the whole weight by himself. He would not allow the other horses to pull their share.

We asked Samson's keeper why he was not given a rest from his chain-horse position and put into the shafts like the other horses. He told us that Samson wouldn't pull when back with the others, because he couldn't show off there. He wouldn't co-operate unless he was in front, doing everything by himself.

One day Samson wasn't standing at the bottom of the hill, but a strange horse was in his place. I asked tearfully where Samson was and the keeper told me he was dead. He had died of a broken heart—or, in other words, overwork.

Many leaders are like Samson, wanting all the work and glory for themselves and refusing to co-operate with others. The power of the Church is a *combined* power—and it is wasted by those who try to pull the whole load alone.

There's no place for Samsons in the Church, for wise leaders share responsibility !

—Frederick W. Oates

By the use of leadership one man can, if he will, change the morale of a whole community. To be a leader is far more than just to be a good man. Leadership is the ability to make goodness operate in the lives of others. For a quorum president or branch president or district president to qualify for the celestial kingdom is a great accomplishment, but not as great as the ability to get many others to qualify. To know the doctrines of the Church by heart and to live them to the letter is not equal to the ability to put these doctrines in force in the lives of others.

## LEADERSHIP

